

The Missionary Intelligencer.

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The National Convention.

ATLANTA, GA., is the place, and October 7th to 14th is the time.

A mighty host of missionary enthusiasts will be present. The reports will be inspiring. Aim to be there, and bring some of the leaders in your church.

Come in the spirit of good fellowship and all helpfulness. Make a special point to meet and greet the missionaries present.

Let us remind ourselves that we are the guests of the Atlanta churches, of the Georgia brotherhood, and of the city of Atlanta, and do all we can to show an appreciation of what has been done for our comfort and convenience.

We will not forget that this is distinctively and pre-eminently a missionary convention, and we do well to see that no side issues mar its one supreme object.

May we make it a week of prayer. Remember the "upper room" experience. The early morning prayer-meeting last year proved a great blessing. Pray for the Executive Boards, for Committees, and all who serve and carry burdens. Pray for the speakers. And pray for the missionaries. And let us not forget in our petitions the hosts of preachers and friends who longed to be present but were hindered.

Financial Exhibit.

The following is a financial exhibit of the Foreign Society for the first eleven months of the current missionary year:

	1913.	1914.	GAIN.
Contributions from Churches.....	3,549	3,695	146
Contributions from Sunday-schools.	4,133	4,108	25*
Contributions from C. E. Societies.	779	533	246*
Contributions from Individuals and Million-Dollar Campaign Fund	1,089	1,271	182
Amounts	\$315,470 75	\$331,008 09	\$15,537 34

Comparing the receipts from different sources shows the following:

	1913.	1914.	GAIN.
Churches	\$96,939 33	\$108,023 37	\$11,084 04
Sunday-schools	86,305 87	83,574 29	2,731 58*
Christian Endeavor Societies	6,957 52	5,039 59	1,917 93*
Individuals and Million-Dollar Campaign Fund	62,984 67	60,342 79	2,641 88*
Miscellaneous	25,378 04	36,568 53	11,190 49
Annuities	28,436 75	32,132 38	3,695 63
Bequests	8,468 57	5,327 14	3,141 43*

* Loss.

Gain in regular receipts, \$14,983.14; gain in annuities, \$3,695.63; loss in bequests, \$3,141.43.

F. M. RAINS, *Secretary*, Box 884, Cincinnati, Ohio.

Permit Us to Observe

—That we are justly proud of the contributors who write for this journal.

—That the reports from the fields are thrilling. Every one should be read.

—That "Among our Missionaries" is up to the usual interest and information.

—That I. J. Spencer "strikes twelve" on church offerings. His optimism suggests a "Better Way."

—That the article of Dr. G. W. Brown casts a flood of light upon the situation in India, especially among the most thoughtful classes.

—That the article by Herbert Smith on "The Gospel's Achievement in Four Years" is one of the best we have published in many moons.

—That we do not have room to suggest all of the appetizing bill-of-fare in the feast spread in this issue.

—That "The Present World Situation" presents bright flashlights upon a dark condition, but one not without hope.

—That there is a growing appreciation of the INTELLIGENCER in the constantly widening circle of loyal friends.

—That the letter of travel from Secretary Stephen J. Corey will be read by many thousands of his devoted friends. We commend it.

—That "Impressions of the Congo," by W. R. Holder, is an illuminating production. Elephants and tigers! Man-eating crocodiles! Joys and triumphs!

EDITORIAL NOTES.

And He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Isaiah 2: 4.)

A church that stays at home soon loses the home in which it stays. A religion that loses its life shall find it.

In the future the church at King City, Mo., E. C. Baird, minister, will support Alexander Paul at Wuhu, China.

Send the offering from your church or Sunday-school before September 30th and help to close the year with a good gain.

The people of the United States are building ten new churches every day, and yet some think we are giving too much to Foreign Missions.

We chiefly need to send abroad not the products of our blast-furnaces and our looms, but the ideals and principles of civil freedom and religious faith.

What can give the Orient not only wisdom, but power? Only one thing—faith in the Christ who is at once the wisdom of God and the power of God.

If you did not read the August and September numbers of the *MISSIONARY INTELLIGENCER*, we advise that you "dig them up." They are interesting issues.

The Sunday-school at Mt. Zion (Ocean View), Del., was apportioned five dollars, and, behold! it sends twenty-five. A. L. Henderson is the splendid superintendent.

It is affirmed that of the 150,000 students in American colleges 40,000 are taking Mission study courses. This

means much for the cause of Missions in the years to come.

The next annual report of the Foreign Society, which will appear in the November number of the *INTELLIGENCER*, will probably be the most encouraging published in the thirty-nine years' history of the work.

Send a large company from your church to the Atlanta Convention, October 7th-14th. It will do them good to see the beautiful Southland and to receive the instruction and catch the missionary enthusiasm of the Convention.

"Our missionary offerings have almost doubled since we made the Every-Member-Canvass last January; that is, our missionary offerings for 1914 will be almost double what they were for 1913." —Charles N. Jarrett, Morgantown, W. Va.

Last month the Foreign Society received \$2,000 as a direct gift from a friend in Texas. The Society needs many such friends, not only in that State, but in other States as well. This work appeals mightily to many friends in that great State.

It is said that giving brought to Dr. Pierson such hilarious enjoyment that his family and more intimate friends learned to recognize by the peculiar elasticity in his movements and the peculiar sparkle in his eye evidence of some new benefaction that had brought joy to his heart.

The World's Temperance Sunday is November 8th. We are hoping every Christian Sunday-school (Disciples of Christ) in all the world will appropriately observe the day. Let our children in America join our children in Tokyo, Shanghai, Manila, Jubbulpore, Bolenge, Copenhagen, and Matanzas in properly emphasizing the importance of the Temperance Movement.

A certain missionary society recently faced a debt of \$35,000, the accumulation of several years' deficit. A special meeting for prayers and gifts was called, which resulted in pledges and money to a surplus of \$150,000. From debt to surplus accords exactly with heaven's mathematical calculations.

The Independence Boulevard Sunday-school, Kansas City, Mo., will in the future support Mrs. Arthur Bowman as their Living-link. An important step for a Sunday-school to take. There are three other Sunday-schools that are supporting a missionary each. Let us have a great company of them in the near future.

The missionary is no anemic or ascetic figure on a "coral strand." He is teaching men to use the plow, the ax, the scythe, the loom, the press, in the creation of new civilization, and he is teaching them the use of Indian clubs and pulley-weights, and tennis rackets and footballs, in developing a clean, vigorous manhood.

Last month the Foreign Society received \$500 on the Annuity Plan from a friend in the State of Colorado. More such gifts will be thankfully received. Over 400 persons have contributed more than \$500,000 on this plan. If the preachers will speak to the people concerning the matter some of them at least will consider the matter carefully.

It is refreshing to know that large numbers of the German people, and of the French population as well, are opposed to the present war in Europe. Crowds in the streets of Berlin and Paris shouted, "Down with the war!" Many a man went to the battlefield against his will and contrary to his conscience. All the people of the warring nations are not blood-thirsty.

On August 6, 1914, at Constance, in the empire of Germany, the Church Peace Conference was in orderly session. One voice for peace on earth and good will among men was heard amid the

din and clamor of war. It was the voice of Christian churches, and although it was drowned by the sounds of conflict, it will still be heard, and some day heeded by the nations of the earth.

A friend in Arkansas has recently sent \$200 on the Annuity Plan. This is her eighteenth gift on this plan. She finds great satisfaction in this form of Christian service. She enjoys a certain income. And at the same time she enjoys the consciousness of knowing that she is doing the will of Him who redeemed her. We are hoping that many other friends will follow this worthy example.

The church at Follansbee, W. Va., has given \$234.97 this year for Foreign Missions. Their largest offering before was \$23, in 1911. This is a big gain. And the Sunday-school leaped from \$25 last year to \$126.67 this. N. J. Phillips is the preacher. This is only one illustration of the possibilities of our churches and Sunday-schools in the world's evangelization. Other churches in that State have made splendid gains. Prohibition pays!

Mrs. Verna Waugh, Chillicothe, Mo., has been employed for special work by the Union Bible Seminary of Nanking, China. She sailed on the *S. S. China*, September 19th. Miss E. Grace Taylor, of Harlan, Iowa, sailed on the same ship under special contract as teacher in the University of Nanking. We are delighted to have these women connected with the work in Nanking, though not directly under the work of the Foreign Society.

The value of church property in the United States, including their furnishings and the ground on which they stand, according to the census of 1906, there being nothing later, was \$1,257,575,867. Of this, the valuation of Protestant church property was \$935,942,578, showing an increase in the latter item, since 1890, of \$386,246,871, or 70.3 per cent. Let Christian people ponder these figures as they consider the evangelization of the whole world.

"Wider, and wider yet,
The gates of the nation swing,
Clearer, and clearer still,
The wonderful prophecies ring.
Go forth, ye hosts of the Living God,
And conquer the earth for your
King."

Bishop Anderson says he believes in ethical culture and in horticulture, and he believes that one is as effective as the other in saving the world. He added: "The primary purpose for which the church exists in the world is to go into all the world and make Christians; and Christians are made by the imparting of the gospel. It won't do to try to make the world righteous first and Christian afterward. We are going to make the world righteous by making it Christian."

We often refer to some prominent public men who, we think, ought to give more for Missions. No doubt this is true. But the same applies to many of us. How many have thoughtfully and prayerfully faced the question of their stewardship? What portion of your income did you give during the past year for the preaching of the gospel in the regions beyond? Do you give prayerfully, gladly, generously? Do you have a plan of systematic and proportionate giving?

The *Universalist Leader* says: "There are always some people who are afraid of a big thing—and yet only those enterprises which are big in proportion to the faith they represent have any drawing power. Whenever the question is asked as to why the Liberal Church is so small, just be perfectly honest and confess that it is because it has not been a missionary church. It will never be large till it forgets itself in service to others. If we had missionaries all over the world carrying our message we should not have so hard a time in keeping alive at home."

Missionary Societies have been criticised, have even been misrepresented, have had much tribulation and many sorrows, but they have sent songs of joy

around the world. They have planted schools and colleges, orphanages, hospitals, helped to inaugurate new civilizations all over the world, and have done much to make the earth a better place in which men may live. The criticisms fall by the way and are forgotten, but the organizations continue their work and grow in strength and power. This is the history of more than a hundred years. No society has escaped. God loves his church, and approves of the earnest effort to preach his gospel; and what God loves will last.

Last month the Foreign Society received \$1,446 from a friend in California on the Annuity Plan. This friend is above fifty years of age, and will enjoy a certain income on this amount as long as she lives. She will receive a check every six months. The money will bear interest *every day*. There will be no loss of income on account of any change in investments, as is often the case. There will be no taxes. An attractive feature in this transaction is the fact that all uncertainty is entirely eliminated. The income will remain the same in times of financial depression as at any other time. And above all, the money helps a cause dear to all Christian hearts. The Society has received \$30,132 on this plan since October 1, 1913.

AUGUST ANOTHER GOOD MONTH.

The receipts for August were even better than we expected. The hot weather and reports of war did not turn our people from the missionaries and their constant needs.

The total receipts for the month amounted to \$56,230, a gain of \$3,328. The churches, as churches, show a gain for August of \$2,549. There was also a gain of 63 contributing churches.

The Sunday-schools and Endeavor Societies reveal a small loss each, but the miscellaneous receipts come up with a gain of \$3,250.

There has been a gain in the receipts nine months out of eleven during the year. We congratulate the brotherhood! The total receipts to September amounted to \$331,008, a gain of \$15,537. It is gratifying to report a gain also of 146 contributing churches. The receipts from the churches, as churches, reveal a gain of \$11,084, and the gain in regular receipts is \$14,983.

AN EXAMPLE OF MISSION GROWTH.

The Bilaspur (India) Mission was opened by the Foreign Society, March, 1885. The first bungalow was built during the year 1886. It cost \$2,000.

Three important buildings in Bilaspur belong to the F. C. M. S.—mission house, school chapel, and the church. The mission bungalow is one of the most commodious of the F. C. M. S. The church building is one of the best on the mission field. It is built of stone and brick. It is in the shape of a cross, with the main auditorium 55 x 33 feet, and the wing 16 x 18 feet. It will hold four to five hundred people. It was built as famine relief. Many hundreds were saved from starvation by the wages paid

them for making the bricks for the building and for work in its erection. It is not only useful as a workshop for the church and Sunday-school, but a monument to Christian charity to help the starving by giving them work during one of the greatest famines of India.

Bilaspur was a very out-of-the-way place when we first located there, with very little modern civilization. It had no Christians except a few officers of government. It was 125 miles from the railway. Its one and a half millions of people had no preacher of the gospel of Christ. Heathenism had held undisputed sway over its vast numbers of people for all the centuries in which man had lived in its plains and jungles. But now we have well on to a thousand Christians in the district. And with Pendra Road, conducted by the C. W. B. M., our people have three of our most prosperous mission stations, with more than 1,000 children in our day schools and Sunday-schools.

The people of Bilaspur villages are simple people, many of them open to the plea of the gospel and willing to obey the truth. The transformation which has been made among the people is but a hint of what may be seen in the future if we persevere in giving them the gospel.



TYPICAL CUBAN HOME WITH ITS MERRY FAMILY OF FOURTEEN.

EDITORIAL.

Have Faith in God.

Our Lord told his disciples that they would hear of wars and rumors of wars; that nation would rise against nation, and kingdom against kingdom; and that there should be famines and earthquakes in divers places. In view of all these things He said, "See that ye be not troubled." They were to stay their hearts on God.

These words of our Lord have their application in this day. When men are writing about the collapse of civilization, it is well to remember that God is not dead, and that he is not unmindful of his people or of his purposes. The outbreak of the greatest war in history when the friends of peace had come to believe that they were making progress towards the abolition of war is most discouraging. The future looks dark, indeed, but we should not despair. Our God can make the wrath of man to praise him, and the remainder of wrath he can restrain.

History makes it easy for us to believe that God can bring good out of war. The Civil War cost 656,000 lives and \$3,700,000,000. But the result was worth the price. The Napoleonic wars cost 1,900,000 lives and \$6,250,000,000. But good came from these wars. The Crusades cost myriads of lives and an amount of treasure that no one can estimate. But the Crusades were of immense value to the world.

It may be asked, what good can come from the present war? One good is this: We shall learn that huge armies and navies make for war and not for peace. The opposite view has been stoutly asserted. Armies and navies have been maintained as an insurance against war. A second good may be mentioned: The war will give a tremendous impetus to democracy. "Down with war!" was the cry of the people in Paris and Berlin. They knew that they would have to do the fighting and to pay the bills when the war is over. The present war is a war of kings and emperors. *The Independent* says: "Whom the gods would destroy they first make mad: mad with the lust of power, drunk with their own egotism. The Head Devils have signed their own doom. Their days are numbered. The monarchs must go—and they will." A third good is this: War will greatly advance the cause of arbitration. When the nations involved come to settle their accounts they will see that arbitration is less expensive than war and yields far richer returns. A fourth is mentioned by Ex-President Taft: This will be the last great war. He admits that this is an awful remedy, but in the end it may be worth what it costs.

Let us have faith in God: let us know that he rules in the affairs of men and nations. Referring to Waterloo, Victor Hugo asks if it was possible for Napoleon

to win the battle. He answers: "No. Why? On account of Wellington? On account of Blücher? No. On account of God. Bonaparte victor at Waterloo. did not harmonize with the law of the nineteenth century. Waterloo is not a battle, but a transformation of the universe." Three millenniums ago the Most High reminded a certain king of his blasphemy and arrogance, and said, "I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

More than in any previous conflict the situation to-day calls upon us to exercise faith in God.

Give to the winds thy fears,

Trust, and be not dismayed.

The Growth of the Missionary.

There is one very surprising and gratifying thing about a missionary on the field, and that is the way he grows. Cut off as he is from many sources of culture, one might think he would shrink and shrivel; one might think he would be surpassed by men of the same age who remain at home. Such is not the fact in the case. While he is cut off from many sources of culture, his experiences are such as almost no one at home enjoys. He is thrown back on God for guidance and assistance. In teaching the people with whom he has to do he deals with the fundamentals of the faith, and not with speculative or controversial matters. He has to do all sorts of things, and the doing of these things broadens and greatens his mind and soul.

Livingstone was a botanist, geologist, zoologist, explorer, physician, teacher of divinity, evangelist. He made his own soap and candles and clothes. He said he labored in brick and mortar, at the forge and carpenter's bench, as well as in preaching and in medical practice. Mackay of Uganda could build a house, or a boat, or a bridge, or a canal with equal facility. He taught the people something of agriculture, engineering, blacksmithing, gardening, and tree-planting. Our men on the Congo do all these things, and others besides. They print and bind books; they teach school and prepare the text-books; they train men to go out far and near and preach to their own people and to introduce among them ideas of sanitation and hygiene and many other things they need to know.

So it has come to pass that no other calling, considering the number engaged in it, has produced so many able men. At the Ecumenical Missionary Conference in New York, Doctor Behrends, himself one of the greatest preachers living at that time, said this: "I have noted a habit of condescension when foreign missionaries are the theme of conversation. We are told that abler men, and more of them, must be sent out. As if every man in orders at home was a Gabriel! Pardon

me, but what little I have seen of foreign missionaries has created in me the conviction that they constitute the most cosmopolitan class in the ministry. The East and the West have mingled their streams in their life. They have thought their way through to a simpler theology than we have. They have ceased to tithe mint and anise and curamin. They have learned that Japan and China will never utter the shibboleths of our schools. They have concentrated upon the fundamentals. They listen in silence, with wondering eyes and burdened hearts, to many of our disputations."

Bishop Patteson wrote to the same effect: "My dear father writes in great anxiety about the Denison case. O dear! what a cause of thankfulness it is to be out of the din of controversy, and to find hundreds of thousands longing for crumbs which are shaken about so roughly in these disputes! It is n't High or Low or Broad Church, or any other special name, but the longing desire to forget all distinctions, and to return to a simpler state of things, that seems naturally to result from the very sight of heathen people. Who thinks of anything but this, 'They have not heard the name of the Savior who died for them,' when he is standing with crowds of naked fellows around him?" Many of Patteson's classmates were concerned about making a name for themselves; he forgot himself into immortality.

Speaking of the typical missionary at the Edinburgh Conference, Bishop Brent wrote: "He did not bid for attention or for pity. On the contrary, he showed himself a man, glowing with ardor, lost in a cause, bent on an errand, heedless of self, conscious that his safety lay in peril."

Robert E. Speer, that princely man, says that his intercourse with missionaries in their own homes and upon their own fields of labor has filled him with emotions of respect and admiration. He holds that the missionary, to be appreciated, must be seen on his own ground. On furlough, he is at a disadvantage. Too often he is overshadowed at home by the official dignity of boards and committees; he appears unrelated to the local interests of Western committees; he represents things of which Westerners are densely ignorant, and toward which they exhibit a pitiful ignorance. The missionary feels all this and is ill at ease. Doctor Speer adds: "I have noted the rare intellectual gifts, the social grace, the scholarly culture, that are being offered up with joy in the service of India and India's Redeemer. No-where in the world have I found more gentle breeding and more gracious courtesy, than among the missionaries of India. But their personal and social gifts have not impressed me more than their administrative talents and their spiritual devotion. I have found among them those who went far toward realizing my ideals of statesmanlike grasp on large questions of policy, joined with Christlike devotion to the care and consolation of individuals. If I were looking over the church at large in search of typical illustrations of what a servant of Christ should be in breadth of view, power of initiative, dignity of behavior, sweetness of spirit, I should look hopefully among the modern missionaries of the gospel."

The man who fancies that he is too highly gifted for missionary service does not know the nature of the service. In what calling could Dan Crawford or Doctor Macklin or R. R. Eldred or G. L. Wharton or C. E. Garst have grown to such stature or accomplished so much as in work for Christ on the mission field?

The Colonization Association.

W. E. MACKLIN.

This is a scheme to help the poor by putting them on the vacant land, and one of the best things ever devised for the purpose.

With his kindly heart, Prof. Joseph Bailie went about among the refugees from the floods of the Hwai River trying to benefit them. He first doled out among them coppers and dimes till he realized that he was doing more harm than good. He then gave them wages for work done on roads or land. This he saw could do no permanent good to the poor, so he looked around for land to give them so that they could look up to the Heavenly Father like the birds and lilies and be fed from his table. After much trouble and hard thinking the Colonization Association has resulted and seems likely to be successful, as all the leaders of the government have endorsed it over their seals and signatures.

The plan is to place the colonists on government land and help them to a house and a living till they get started. Later they are expected to pay this capital back, to be used to assist others. After some years rent is to be paid, which goes to the community for schools, roads, etc., and some to the government as taxes. The settlers can not sell their land except to the association, which will keep the exploiters from cornering it when it is fit for cultivation.

There is a plan to afforest the bare hills by allowing the colonists to pay their rent in work on the hills above them in planting and caring for forests. In this way it is hoped to get many forests under way.

For country schools there is an excellent system started. The schools are to be endowed with one or two hundred mu of public or temple land and an old temple or other building. The pupils are expected to work half their time at horticulture, gardening, forestry, silkworm culture, etc., and thus support the teacher and the school. It is an excellent plan, and seems to be approved by the people. The need of the country boy is for an education of his mind along with a good practical agricultural training.

Speaking of opening up the land for the poor makes us think of the unsuccessful attempt of the Gracchi, and of the success of Nehemiah, "Restore ye now this day their lands and their vineyards." We hope to see the Chinese poor get back to the land. It is God's way to relieve the poor.—*University of Nankin Magazine*.

The University of Nankin, in which the Foreign Society has so large an interest, is behind the movement. A Department of Agriculture is a part of the course of the university. The Colonization Association is one outgrowth of the department. The millions of poor and hopeless will be given hope and new ideals. This is without question one of the important steps in the late development in China. This has been the dream of Doctor Macklin for a quarter of a century.

This step helps to mark a new day in China. "The fertility of the soil, the mildness of the climate, and the characteristics of the farming population will tell the tales of China's future."

The Governor-General indorses this step. In connection with this movement schools in the country districts are being opened up in old and unused temples.

By this plan also the Chinese have an opportunity to come in possession of some land in their own names.

CONTRIBUTED ARTICLES.

Impressions of the Congo.

W. R. HOLDER.

Congo is not nearly as horrible a place as most of the home folks seem determined to consider it. I am suffering more discomfort from heat (in Alabama) as I write than I did at any time during my two years in Equatorial Congo, save when at very hard physical work. During the warmest days it is seldom uncomfortable in one of our well-ventilated mission houses, while the nights are delightfully cool and refreshing. In one of our homes during a period of four months the thermometer registered at all times between 72° and 88°. It is between the hours of 9 A. M. and 4-30 P. M. that one has to be careful not to expose a bare head to the treacherous tropical sun.

LIVE WELL.

We are supposed by many to go hungry, but on the contrary most of us were not privileged to live better at home than we do in Congo. Of course, there are many of our favorite dishes that are at present impossible in Congo, but on the other hand there are many luxuries unknown here of which we become very fond. We have excellent fresh vegetable gardens, and are frequently finding a new dish that is enjoyable. We have not yet been driven to eat ants, snakes, and monkeys, though perhaps all of us will sooner or later become victims of our curiosity. The home products with a few foreign importations afford us an enviable food supply.

ELEPHANTS AND TIGERS.

I expected to be compelled to go heavily armed as a defense against wild beasts, but was disappointed when I found there was practically no danger from this source. Elephants are there in comparatively great numbers, but only once during the two years did I sight any. They were three adults and one

baby. Though tigers are in the jungle, one would not know it if he did not occasionally miss a goat or dog from the village. Ten goats were killed at Lotumbe station during one night, four of which were carried away. All the dogs in the village disappeared in the same manner. I saw only one python of any size, and it was the one of which S. J. Corey wrote in his Journal of the Congo trip. The natives say there are many smaller snakes that are deadly, but I have been spared any thrilling experiences with them save the shooting of several from a safe distance. Man-eating crocodiles are on the lower courses of the river in great numbers, as are hippopotami in certain localities. Cannibalism is a thing of the past, though many of the former cannibals are now the pioneers in the work of Africa's redemption.

These are the much talked of dangers of Africa, but the time has come when they should cease to be considered. The real dangers, to my mind, are two: First, of the tropical fevers; second, of overwork.

THE WORK.

Our work has been marvelously blessed, and the shepherding of all the multitudes that have been won to Christ, with so small a force, is one of the greatest of our problems. The people are sincere in their desire to live a new life in Christ, but it takes the encouragement and tact of the white man to lead them on. And then it could only be by the help divine that they are enabled to continue true, so great is the awful influence of former habits upon them. In view of these degrading influences that at times sweep down upon the native Christian like an irresistible flood, it is our constant joy to see the great percentage that are enabled to re-

main loyal. To know their struggles gives us new hearts of faith, for they are struggles we have never had to make.

THE NEED.

Our greatest need at present is a sufficient number of really qualified evangelists to send out into the great untouched back country with its thousands who depend on us for their hope of life. We are anticipating with great hope the opening of the Bolenge Bible College. But if it is to fulfill its mission there should be one man at each station whose chief work is to give preliminary training, and pass the more capable ones on to Bolenge to be built up by the more advanced and specialized Bible training. A. F. Hensey, though capable of doing a marvelous amount of work efficiently, should have at least one other man under appointment as his assistant in this work. It seems sad to have to open a Bible college with only one man in charge, where there are so many will-

ing students waiting impatiently for training in the Lord's work as are in our Congo churches.

JOYS AND TRIUMPHS.

Although the staff is inadequate and the difficulties many, the joys and triumphs predominate, gripping one's heart and thrilling his soul by the evidence of the Master's guiding hand. If the people at home who make all this possible could only enter into the experiences of those who are their servants in the outposts of the Kingdom, there would never be a lack of the men or money to make even greater things possible.

Monieka, Africa.

[NOTE.—Mr. Holder has been obliged to return to America a short time before his furlough was due on account of serious difficulty with his eyes. Under the treatment of a good eye specialist he is rapidly recovering, and already is anxiously awaiting the time when he can return to the work he loves.]

The Commission of the Foreign Society to the Mission Fields.

LETTER NO. I.

NEARING YOKOHAMA, JAPAN.

One of the most interesting things in our journey across the Pacific has been our study of the Chinese crew on the steamer. While the officers are all English, practically the whole force under them is Chinese. Quiet, hard-working, efficient men they are, too. The captain tells us that on the English ships, where their own countrymen do the stoking,



S. J. COREY.

firing, and general crew work, they often have a lot of trouble because of drunkenness, profanity, and insubordination, but that they never have a particle of trouble with the Chinese. When they have learned their task they go about it with faithfulness and efficiency. The

first word of profanity we have heard on the ship was uttered by the captain's English boy to-day.

Every one on our ship speaks well of the Chinese: traders, missionaries, sailors, army men, and all. Every one seems to feel that they are bound to be a great people, especially with the influence of Christianity among them, even though China may not soon become a great power politically. In other words, the greatness of the people may not depend upon their success in working out a republican form of government such as they have attempted.

AS THE CHINESE SEE US.

While all of the cooks and waiters on the ship are Chinese, they do not eat our food, but stick to their own native diet. We were much interested in watching them eat to-night. They gathered un-

der an awning on the deck in little groups, and ate and visited at a great rate. Their food was largely rice. They sat on the deck on their heels, around wooden trays containing their food, and ate with chop-sticks from little bowls. One of their countrymen who traveled in America a few years ago made the following observations concerning our eating:

"You can not civilize these foreigners. They are beyond redemption. They will live for weeks and months without touching a mouthful of rice, but they eat the flesh of bullocks and sheep in enormous quantities. Nor do they eat their meat cooked in small pieces. It is carried into the room in large chunks, often half-cooked, and they cut and slash and tear it apart. They eat with knives and prongs. It makes a civilized being perfectly nervous. One fancies himself in the presence of sword-swallowers."

After all it depends on the point of view, does n't it?

THE CHINAMAN IS BRIGHT.

The steamer has just anchored in a dense fog about one hundred miles from Yokohama, and passengers and officers are excitedly discussing the wireless news which has come to us that Germany and France are at war and a great European conflict is probable. We are hoping that the news consists only of unconfirmed rumors. The wireless has ordered the officers to report with the ship at Hong Kong for possible transport duty under the British navy. We have on board an American naval officer, a German Catholic chaplain of the German army, a British army engineer, and a Chinese scholar, who is taking post-graduate work in the University of Pennsylvania, besides the English officers of this ship. The discussions are interesting, to say the least. The Chinese scholar, who is a Confucianist, has just said to the Catholic chaplain: "While there are many individuals who exemplify the nobility of the Christian faith, the Christian nations are anything but Christian in their attitude toward each other." How true are his words! Aside

from the indescribable horror of a great European war, what a pitiable effect such a conflict would have on missionary work throughout the world! It will be difficult to explain to the non-Christian peoples how it is that so-called Christian nations are flying at each other's throats in deadly combat.

AMERICA'S POSITION.

The journey across the Pacific has brought anew to our minds the significance of this great ocean in the future history of the race. One wonders if Roosevelt's striking words were not really prophetic: "The Mediterranean era died with the discovery of America; the Atlantic era is now at the height of its development, and must soon exhaust the resources at its command; the Pacific era, destined to be the greatest of all, is just at its dawn." With the rapid development of China the wonderful power of Japan in the East, the opening of the Panama Canal, the standing of England in Australasia and of America in the Philippines, and the great North and South American border to the Pacific on its eastern shore, who can prophesy what the next twenty-five years will bring forth? The United States is bound to be a great factor in this wonderful development, and more than any other nation are we responsible for giving Christianity and Christian ideals to these Pacific brothers of ours. We have been strongly impressed by the nearness of America to the East on this voyage over the Canadian Pacific steamship line. The large steamers make Yokohama from Vancouver in ten days. When two-thirds of the way across, we were in sight of the Aleutian Islands, which are a part of Alaska. South of these are the Hawaiian Islands, and far to the southwest the Philippines, which are but six hundred miles from Hong Kong and less than three hundred miles from Formosa, which is a part of Japan. God has given us a great field and put before us the task of the centuries.

STRONG MEN.

R. A. Doan and Prof. W. C. Brower of Transylvania are strong men for this

commission. This has grown on me more and more as we have studied, read, and planned together on this trip. Their deep consecration, great interest in the work, and good judgment will be of rare help to the missionaries and to the Executive Committee and our brotherhood at home. There will be many problems to go over with the workers and much to be done in helping plan for the future. The missionaries will be able to enlighten us and give us a vision

of the work and a sense of responsibility for it that we have not had. We will do our best to impart this to the churches at home. We feel keenly our limitations and long for the thought and prayers of the home folks. Our plan is to go first to the Philippines for three weeks, then to China for six weeks, spending the last month in Japan. We will send letters concerning the work from time to time.

STEPHEN J. COREY, *Secretary*.

August 5, 1914.

The Gospel's Achievements in Four Years.

HERBERT SMITH.

Sunday, May 24th, was the fourth anniversary of the opening of Lotumbe as a mission station. It seems well to



look back over this brief space of time and see what the old Gospel has done. What I write is of necessity only what the human eye sees. If we could know the record of our Lord for these years I presume there would be very many

victories unknown to us, as there also might be failures which remain covered up. Let this be as it may, I will write to-day of the things which we human beings call "victories." This can only be a general account. Regarding individuals and special instances I can say but little. But the sum total is very great, and it is this total which makes the missionary rejoice and the friends at home still to believe in the power and worth of preaching the gospel.

THE GROWTH OF FOUR YEARS.

Four years ago there were some forty-five people present at the Sunday-school. To-day there are 260 here, besides the number which gathered at our various outposts. How different the people looked to-day and four years ago! Then they had very little clothing to wear. To-day they were dressed clean and respectable. Then the membership of the

Lotumbe church was thirty-five. To-day it is 922. Then the little church was preaching the gospel in one or two other places. To-day the heralds from Lotumbe go to over forty different outposts. Then the influence of this little church was very limited. Even in Lotumbe the work had hardly begun. To-day the influence of this church is felt up and down this river, and in scores of villages. There is one outpost three hundred miles away where a Christian colony is coming into being. Four years ago the greater part of the force of evangelists were still in heathendom. Now they are torch-bearers into the darkest places of these African forests. Four years ago not one person here could read a single word. To-day over fifty people can read the Scriptures. Then not more than fifty square miles of Lotumbe's territory had been visited by missionaries. This last year over seven hundred square miles have been covered.

THE PLACE TRANSFORMED.

Lotumbe has been made over. It is by no means a perfect place. But to-day the heathen dances are gone, drunkenness is gone, hemp-smoking is gone. The other day a newly-appointed State officer to this district solemnly marched through Lotumbe to see if he could find the people growing hemp in their gardens. The people thought it was a great joke on the officer. "Why, does n't he know that we do not make ourselves drunk by smoking hemp?" they asked.

No, he did not know, simply because he had not been in touch with the new things that are coming to these people. Polygamy is going, too. The State is helping in this.

The boys in our schools will look upon the practice of their fathers with shame. The women are now turning their faces to the light. In some places their husbands forbid them attending the services; but, woman-like, they go anyhow, and many of them are now accepting the Christ. One chief this year freed thirty wives and then became a Christian. Such a man becomes poor and is regarded as a fool. Yet he has chosen the better part.

O yes, there have been mistakes. Missionaries have made them. The Christians make them. We all make them. It was a mistake when the churches at home cabled us, "Lotumbe impossible." But I am not now writing of mistakes, but of victories. The Lord has taken our mistakes and made them His victories.

PREACHED EVERYWHERE.

What has been the attitude of the Lotumbe Church during this time? Evangelistic, is the one answer. None of our evangelists are college men. I wish they were. Few, if any, at first could read their own names. Many of them to-day are untrained, and yet it would have been suicide to have quenched the flame of divine love in their hearts. They wanted to preach, and preach they must. They wanted to see the power of the gospel tried in

others' lives. They thrust aside their hate for people who were not of their own family and went to strangers with a message of love. The effect was marvelous both on themselves and on those to whom they preached. Where were the fights and the curses which strangers always engaged in? Gone, how? Because of the *nsango ea ndoci* (the good news). Where once they wanted to steal and lie, now they wished to serve and give. Yes, they gave. And out of extreme poverty. We at home, were we in such poverty, would think we had no obligation to give. These evangelists have been driven out of some towns. They have had their houses burned over their heads. They have had their food poisoned. But still they have gone to preach. Wonderful, too. Some of those who opposed became believers. One of the long journeys which these evangelists take—accompanied with their wives—is over two hundred miles long. It takes the better part of two weeks. They have to sleep at nights on the banks of the river, frequently in the open. Some have died from sickness contracted while in evangelistic endeavor. Still the church finds others to fill the places of the departed. May the day never come when men will be less willing to endure for the sake of the gospel! A new corps of evangelists is coming on. They are the boys in our schools. They will be better trained men. Some of them will go to the Bolenge Bible College. They will do, perhaps, a better and fuller work than those of these four years. But the en-



The Sunday-school at Lotumbe, Africa, taken April 16, 1911.

thusiasm of these past days will always be the inspiration of the young men yet to be.

THE LIBERALITY OF INDONDOMBA.

As I have been writing a blind Christian came to our door. I spoke to him in his native idiom. "Indondomba, are you there?" "Yes," he replied, "I came to bring my offering for the month." As he spoke he stretched out his hand blindly toward me. I took his offering. It was a franc, twenty cents. I know this blind Christian earned only sixty cents last month. He scraped vines which we use as strings for tying on the palm-roof mats. Our Sunday-school lesson to-day was regarding the healing of the ten men who were lepers. One returned to give thanks, nine did not. Indondomba still gropes his way in physical darkness. But he has no spiritual darkness. He at least is among the thankful. Does the spirit of this man tell you something of the power of the Lotumbe Church during its four years' history? The same kind of thing has been done over and over again before

many times. Who will tell me the limit of the power of a church with such members? There can be no limit. Such a church must grow and continue to spread the gospel news.

INCREASE OF TRADE.

These four years have seen great commercial advancements in this section. Greater, even, than that made by our mission. Four years ago this river was closed to trading companies. The only trader was the State. In July, 1911, our section, "Le District d'Equateur," was open to trade. This was in accord with the reforms begun in 1908 when the Belgian people took over the control of Congo affairs. There are to-day seven or eight trading posts up river above us. Commerce here, as elsewhere in the world, has its good and bad sides. The people can obtain clothing for the rubber and gumcopal that they gather in the forests. And clothing means better health, more comfort, and a chance for better morals. The idle theory that native peoples were better off in their crude state is quite a mistake. Clothing



Carpenters at Work at Lotumbe, Africa.

from a physical point of view is very much better than to have bodies smeared with mud or with the bark of trees. Clothing protects from mosquitoes and tsetse flies. In wet and cold weather clothing is specially beneficial. In the matter of morals, clothing—which commerce made possible—is certainly a step in the right direction. The evil side of commerce is when the trader deals, as some do, unjustly with the natives, and when the trader's moral character is not good. Would that these traders were all Christian men! If they were, how great would be the gain to the Kingdom!

IMPROVED SOCIAL CONDITIONS.

The social condition in these brief years has advanced by leaps and bounds. The homes of the people are entirely different. Then you could scarcely stand upright in any house. The walls were mostly of leaves. To-day many of our Christian people have three-roomed houses with high ceilings and with walls of dried mud and sticks. They sleep on beds built up from the ground. Many

of them eat their food from tables, and use plates and cups and spoons and forks. In some cases the husbands and wives eat at the same table together. This is a fine improvement. Formerly the wife waited until her lord and master had finished, and then she had what was left. Respect and honor are beginning to come to womanhood.

The gospel has made these achievements in four brief years. They are notable achievements, too; neither the State nor commerce would have accomplished such things in fifty years. The State has lorded over these people now for over twenty years. But the people had not advanced one step. The gospel is the one vital agent for establishing the things which are true and right in human lives. There is no other power like it in the world. When our Lord invited men to come to him that they might find rest for their souls, he also knew that this coming would be the starting point for the betterment of all human life. Lotumbe is the answer to the ability of our Lord to remake men.

Lotumbe, Africa.

How to Make Church Offerings Intelligent, Liberal, Universal, and Constant.

L. J. SPENCER.

How to make the missionary offerings constant is an important question for the churches as well as for the missionary societies. The uncertainty on the part of the missionary agents as to whether hundreds of congregations will or will not contribute, and continue to contribute, liberally and regularly, is a source of anxiety which ought certainly to be removed. The societies are the servants of the churches, and their secretaries should be kept as free as possible from fear and perplexity, anxiety and worry, as to what may be confidently expected from the churches of Christ that choose to use them in dis-



bursing their missionary funds. The secretaries could give their attention to the enlistment of non-contributing churches, to the location of new missions, the selection of new missionaries, and other important duties.

LONG EXPERIENCE.

The writer has had valuable experience in raising missionary funds in local churches, and has a recommendation to offer. Twenty years ago it was the custom to depend upon periodical sermons and strong appeals for the March, May, September, November, and other missionary offerings from the churches. Under that method the contributions were sometimes large and frequently small, according to the weather and other conditions.

There has been many a first Sunday in

March so unfavorable to church attendance that those particularly interested in the missionary income upon that day have been distressed lest it should fall short of the pressing needs.

THE BETTER WAY.

Is there not a better way? Yes, a very much better one. The better way is to make a definite, individual apportionment, asking every church member for a regular offering every Lord's Day for missionary purposes. In case a pledge be preferred to an apportionment, it can be secured, and should be perpetual, if possible, or at least for a period sufficiently long to afford ample opportunity to canvass for new and better pledges. If the apportionment plan be used every year for current expenses it might be used annually also for missionary contributions, to be paid into the treasury every Sunday.

The deacons of the congregation to which the writer ministers were surprised greatly at the response received after they had sent out their first apportionment for missions. Many began to make weekly offerings whose names had never been found on any previous list of missionary givers. Now the apportionments for missions are regarded as sacred; and those apportioned expect to pay them as promptly as they pay their apportionments for the current expenses of the church.

What would one think of depending upon an annual offering for current expenses, especially if the time appointed were liable to be severely cold, very icy, or extremely stormy?

THE EVERY-MEMBER-CANVASS.

The every-member-canvass is a sensible method for securing regularity, universality, and liberality in donating for missions. It is better than an apportionment. A house-to-house visitation in securing pledges to be paid every Sunday through the prospective year, or years, not only for missions, but for current expenses also, is the best method known to the writer for raising the necessary funds for both purposes.

In case a member of the church should

be absent on any given Lord's Day, he should send his contribution or should pay his arrearages as soon thereafter as possible; and once every quarter the treasurer or financial secretary should send out a statement to every one in arrears for either the missionary or current expense funds. To make direct personal collections of arrearages may be preferable to statements sent by mail. Then every church treasurer should be instructed to forward promptly all funds for missions in order that the treasurers of the missionary societies may know what to expect without the least fear or anxiety.

A MISSIONARY TREASURER.

The congregational offerings for missions should be divided appropriately, by the elders and deacons, subject to congregational approval or modification, so that symmetry and the greatest benefit may be conserved in the missionary giving. The congregation to which the writer ministers has had a missionary treasurer for a score of years, or longer, whose especial duty is to manage the missionary funds and forward them promptly as they accrue. There is no possibility, therefore, of diverting missionary funds to other than the use for which they are raised.

Finally, one splendid service which church elders can render to the cause of Christ is to carry on a campaign of education throughout the congregation in the interest of world-wide—home and foreign—evangelism and of other worthy benevolence.

OBLIGATION OF OFFICERS.

Those selected as overseers, "apt to teach," as shepherds going before the sheep, leading the sheep by splendid example in every right path, are under a tremendous obligation to make all those under their charge fervently Christian and intelligently missionary and benevolent.

Surely, the bishops of every congregation have "a good work" to perform. Their godly and authoritative words of instruction, exhortation, and admonition, and their shining example of blessed giv-

ing, should accompany and confirm the labor of the deacons in securing and collecting liberal and regular contributions from all members of the flock who are able to give as much as a penny each.

Elders and deacons should be the missionary servants of the congregation of which they are a part. The whole church should be divided into groups for their personal and efficient oversight and leadership, so that not one member shall be neglected. The minister should spend all the time necessary in training elders and deacons to appreciate and perform their missionary duties. In planning the election of new elders and deacons the minister should form prospective candidates into a training school and give them thorough instruction and

adequate drilling for missionary leadership in the congregation.

Perhaps one of the most profitable propagandas for our missionary societies to stress would be the privilege, the duty, and the qualification of all the church overseers and deacons to form into groups of twenties, or thirties, all the church membership, allotting one group to the particular charge of one elder and one deacon. This would be in harmony with the principle indicated by their "fellow-elder," Peter, in the third verse of the fifth chapter of his first epistle; and in accord, also, with the principle of New Testament church shepherding.

Lexington, Ky.

Opening the Great Closed Land.

JAMES C. OGDEN.

Tibet proper is still closed to the Christian missionary, but the present trend is toward religious and political autonomy, with a modified policy of exclusion. According to the latest reports the Dalai Lama, the pope of Tibetan Buddhism, is in England. His presents to the king were weapons and saddlery, and are now in the British Museum. The royal gifts to the Dalai Lama included examples of the best British decorative and applied arts. Among these were a fine telescope, with which the Dalai Lama might vary the routine of the Potala in Lasa by watching the heavenly bodies, and the eleventh edition of the Encyclopedia Britannica, on India paper. The significance of this visit and of the royal exchange of gifts is of no small importance.

Prior to this visit of the Dalai Lama to England, Tibet and Mongolia had declared independence and had mutually agreed to assist each other in maintaining independence and in propagating Buddhism. Since the recent revolution China has been made to control these two dependencies, and Russia has made a treaty with Mongolia in which the autonomy of the latter is guaranteed.

There is to be a conference in London regarding the Tibetan situation, for the purpose of forming a new treaty with China, which, while recognizing the suzerainty of the republic, will give the Dalai Lama full administrative autonomy, and will protect his territory from future military expeditions. These provisions have been tentatively accepted in Peking. The Dalai Lama shows willingness to agree to proposals which will cement his relations with the government of India, and will enable him to maintain free intercourse with the power that gave him refuge when he fled before the troops of West China. The troublesome questions in Eastern Tibet, where hostilities between Chinese and Buddhist leaders have been recently resumed, will have the attention of this conference.

The Younghusband expedition into Lassa in 1904 was a great factor in making Tibet known to the world. The Dalai Lama, the politico-religious ruler of Tibet, thus became acquainted with his white-faced brother and discovered his own weakness and narrow policy of seclusion. He no doubt knows that these Englishmen could have looted and demolished his sacred city, but for some reason did not.

Following this expedition, China, inspired by jealousy, began her bloody operations in Eastern Tibet in 1905, and carried this war into Tibet proper. The Dalai Lama fled to India and was given refuge in Darjeeling. Chinese schools were opened in Eastern Tibet, the telegraph was built through Tachienlu and Batang, and was completed to Chambdo in August, 1911. The Chinese Imperial Postoffice was opened in Batang in May, and in August a route was opened through Tibet via Chambdo, Lassa, and Gyantse to Darjeeling in India. Ninety thousand square miles in Eastern Tibet were open to missionary activity, and missionaries and travelers explored and mapped this territory. The Tibetans were very friendly because the Dalai Lama was protected by England, and missionaries could have traveled freely in Tibet proper, but for the restrictions placed upon such travel by China, England, and Russia. These restrictions were probably wise at that time because of the danger from hostile bands of robbers.

The Chinese revolution came and made it necessary for Chinese soldiers to be withdrawn from Tibet. Missionaries at Tachienlu and Batang were forced to leave their well-equipped stations. The Dalai Lama again took charge, declared war against China, and drove the Chinese out of Tibet. After China became a republic she again sent an expedition into Eastern Tibet, but England pro-

tested against Chinese soldiers entering Tibet proper.

At present there are a number of missions planning to work in Tibet, and they will begin work on the borders. Successful missions for Tibetans have been conducted in Leh, Little Tibet; in Darjeeling, India; in Tachienlu and Batang, Eastern Tibet. Roman Catholics are reported to be comparatively strong in Eastern Tibet. The combined efforts of missionaries, government officials in India, Indian scholars, and others have produced some very good grammars and dictionaries of the Tibetan language, and Genesis, Exodus, Psalms, and the complete New Testament have been translated. Tracts, books, and hymn-books have been published and have been distributed and sold in the principal cities and towns.

There is now a plan for co-operative effort in evangelizing this "roof of the world." Interest is growing. Money is being given in larger amounts, more men and women are under appointment, and others are preparing. One woman has pledged enough money to build chapels in six central stations and twenty-four out-stations. What a challenge! Large plans are being made. Great things are about to come to pass in this arch of Asia. Monasteries must be turned into schools and colleges. Christ will conquer Buddha. We believe that the opening of this closed land is at hand.

Batang, Tibet.

Educated India and Christ.

GEO. W. BROWN.

The time has come when even in India to be educated means to know something of Christ. Many students are educated in mission schools and colleges; instruction in matters pertaining to Christianity forms part of their course. In the case of educational institutions not carried on by missions, efforts are made to reach as many students as possible through Bible classes carried on outside of the school. The Bible Society offers a copy of the Gospels or of

the New Testament to every student who passes the matriculation examination. Most students accept the offer, and many of them read the book presented. English literature and history, which must be studied in every high school and college, give knowledge of Christian truths. So educated India has heard much about Christ.

GOOD POINT GAINED.

What, then, is the attitude of educated

India toward Christ? In the first place, educated India, whether Hindu or Mohammedan, has been led to see deficiencies in their own religion. This influence has been more marked on Hinduism than on Mohammedanism. Numbers of reformations of one kind or another have been set up. These vary all the way from the establishment of new sects, such as the Arya and Brahmo Samajes, to the rejection or restating of individual doctrines.

The central point of Christianity is Christ; the educated Indian is friendly disposed toward him. The uneducated Mohammedan accepts Him as prophet, but knows practically nothing of Him but the name. He may deny the truth of the Gospels, declaring that they are forged. The educated Mohammedan does not take this attitude, but may aver that Christians misinterpret the gospel. The Hindu sacred books do not mention Jesus, so the Hindu comes to know of him with a less prejudiced mind. He recognizes Jesus as a great teacher; one whose teachings are sublime and worthy to be followed. He may even admit that Jesus was divinely sent, and brought a message from God. And, indeed, most educated Hindus do accept Christ as a teacher to be followed. But only a few are willing to follow Him to the extent of accepting Him as their Savior.

MANY ROADS.

One reason for this is the eclecticism of the Hindu. His favorite illustration of religion is that of a city to which many roads lead. No matter which road the traveler may take, he will arrive at his destination. And so, the Hindu says, there are many roads to God. There is the Hindu road, the Christian road, the Mohammedan. Any of these will lead one to God. But he is not as yet ready to follow the Christian road, because he thinks the Hindu road is better suited to the Indian. Yet he does not feel that Christianity is a false religion, or that Christ was a pretender. He respects Christ. As he learns more of Christ he must more and more see the weaknesses in his own system, and become more ready to abandon it.

FALSE VIEWS.

The Indian, like people of most other races, has an intense affection for his own race. Of late years this feeling has been growing among educated and half-educated people. This is at the bottom of much of the unrest in India. Things and thoughts Indian are being supplanted. The reaction is in progress—at least mighty efforts are being made to stem the current. This leads to rejection of Christ. But while Christ is rejected, he is also partly accepted. Indians of this class see the weakness and folly of much of their religion and teachings, and, by putting new interpretations on the laws and practices of old, seek to conform their doctrines and rites to the spirit of Christianity. The stories of Hinduism are spiritualized. Rishis and teachers of old are given credit for many ideas which never entered into their heads. In all there is a constant approach to Christianity.

As yet the critical faculty in the Indian is very poorly developed. Among those who have some of this faculty there is no real belief in Hinduism, though the philosophical and social sides of Hinduism may be adhered to. Such people are more or less agnostics. In many cases a partial knowledge of Christ has led to practical destruction of faith in the old religion, yet false patriotism and race pride have prevented the acceptance of Christ.

SOMETHING BETTER.

In general, it may be said that Christ has exerted a powerful influence on the educated classes. As yet the chief results have been destructive; dissatisfaction with the old, coupled with efforts to improve it. This, as we know, is but a preliminary to something better. A foundation of more correct conceptions is being laid upon which we can build. In another generation the discrepancy between the ideas now being borrowed from Christianity and the fundamentals of Hinduism will be more clear. And since Hindus everywhere respect Christ, and do not deny the truth of Christianity, the final result can not be in doubt.

Jubbulpore, India.

The Present World Situation and the Opportunities of the Foreign Society.

At our request the following brethren have spoken briefly, but with force, interpreting the present world situation and the opportunities of the Foreign Society. Each is a message worthy of our most serious thought:

"The present world situation is most deplorable. The Foreign Christian Missionary Society should co-operate with all other Christian forces to cause the Great War to issue in a general disarmament, the making of universal arbitration treaties, the reduction of all military establishments to a common police footing, and the joint support by all the powers of an international court, of plenary jurisdiction and with authority to enforce its judgments. The revival of religion, which is sure to succeed the present war, should then inaugurate an era of lasting peace and the speedy Christianizing of the entire world.

FREDERICK A. HENRY.

Cleveland, O."

"Out of all of this God will get to himself glory. Never, since the days of Christ's appearance among men, have such golden opportunities offered for the spread of the gospel. If the world is to be saved, it must come through the gospel; if the gospel accomplishes its purpose, it must be through the church.

Columbus, Ind. W. H. BOOK."

"The present situation on the mission field offers the greatest opportunity ever presented the church. China is open-minded, India is awakened and is a ferment of new life, Japan is emerging from the period of reaction, Korea, Africa, and the Philippines are yielding to the gospel in a phenomenal way. Soon the crisis must come in the Moslem world, and South America is rapidly becoming a whitened field. Send ye forth the sickles.

A. W. TAYLOR.

Columbia, Mo."

"A crisis, whether in the life of an individual, a nation, or the world, is always an opportunity. The present

seems to be a world crisis, and somehow God will use it for good if his followers do their part. We should have a large fund in the treasury of the Foreign Christian Missionary Society to enter the fields of opportunity when the war is over.

GEORGE A. MILLER.

Washington, D. C."

"While other leading nations are at war, we are at peace and stand for peace. This is our time to send the gospel of peace.

"In the time of greatest distress we are helping unselfishly to give relief. This demonstrates our unselfishness in preaching the gospel of human uplift and blessing.

"The war is limited almost wholly to non-missionary countries, leaving our fields untouched and undisturbed. The time was never more propitious for American societies to do work abroad.

CLINTON LOCKHART.

Fort Worth, Tex."

"The commercial, political, and social civilizations of the world are to-day being clearly demonstrated to be wholly inefficient.

"Out of this fearful condition of war which now seems to threaten the peace of the whole world will come at least this all-important lesson: That no civilization worthy of the name can be built upon any other foundation than, 'Jesus Christ as the Chief Corner-stone.'

"Truly, then, never in the history of the church was there so great need for stressing World-Wide Christian Missions as in the present crisis.

WALTER M. WHITE.

Cedar Rapids, Ia."

"Our God is marching on,' but his church does not keep step. The world is hastening to some great crisis. If Christ should not be there in the person of his church, guiding, controlling, saving, the crisis will be calamity. The Macedonian call to-day is the call of China, of India, of Japan, of Africa, of

the whole Eastern world—a thousand times greater and just as imperative as the ancient call to the Apostle Paul. The church and people that are most Christly will give most heed, and answer most quickly with its men by thousands and its money by millions.

W. J. LHAMON.

Springfield, Mo."

"We are under the shadows of the greatest war cloud of history. The map of Europe is certain to be changed and a realignment established. Big navies and large standing armies are serving their purpose for the last time. The Foreign Society will have an open door, an opportunity.

ERNEST C. MOBLEY.

Gainesville, Tex."

"America is the only great nation of Christendom that is now in peace. Truly, the Prince of Peace must look to America as His great hope. Heathenism, awakening, must also look to America as the one great example of true Christianity.

"The Disciples of Christ, as the one strictly American church among the stronger bodies, has a decided advantage politically at this time. Our plea of 'the creed that needs no revision' is also more opportune than ever. The Foreign Christian Missionary Society now comes to its greatest opportunity. We congratulate, and say, 'God has raised you up for such a time as this.' May we not fail in the day of opportunity!

O. L. SMITH.

Wellington, Kan."

"The present European war will undoubtedly cripple the missionary societies in England and on the Continent. With the people distracted by the bloody

conflict, the supply of missionary funds and volunteers will be sadly diminished. They will be forced to retrench. The situation calls for redoubled efforts upon our part to help make up the loss.

Abilene, Kan. HUGH LOMAX."

"In my opinion there has not been a more fortunate conjunction of favoring conditions for the work of foreign missions than at the present time. With China awaking to democratic principles and ideals, and Japan assuming additional characteristics of republican government, and the opening door to Tibet, certainly one finds very much of encouragement. The churches should therefore put forth an enlarged and sustained effort to measure up the opportunities thus far afforded for bringing the knowledge of Christ to the whole world.

R. H. CROSSFIELD.

Lexington, Ky."

"In the titanic struggle that to-day causes nations to tremble, our recognized neutrality is our great opportunity. This war will greatly impoverish Europe. It will cut off supplies from many mission stations. To whom shall the hungry look for the Bread of Life during this conflict and the depression which must follow, if not unto us? The Foreign Society is face to face with its greatest opportunity. Fifteen years of God-given prosperity has put vast wealth into the hands of our brotherhood. An honest and generous diplomacy has given us the confidence and good will of all nations, so that our missionaries are cordially received in all fields. The hour for enlargement has arrived. Millions of men and money are being laid upon the altar of the god of war. Our God of peace calls for offerings also.

Danville, Ky. H. C. GARRISON."

Two Factors in African Mission Ill-Health.

R. H. NASSAU, M. D.

Missionaries in West Africa, at the present day, have very much better health than formerly. There have been great improvements in dwellings, mosquito-nets, house-screens, food, medical inspection, etc. But, with all these

changed and improved conditions, there is still a cause of the ill-health that has not been generally recognized; viz., isolation. A missionary's life in Africa is a very lonely one, more so than in any other foreign country,

excepting Tibet. If it be said that he need not be lonely if he will but seek companionship among the natives, for whom he has offered his life, the statement is not complete. For, while the true missionary should and does affiliate with his natives, be they Christian or heathen, his relation to them is largely that of a *giver* of benefits. As a *recipient*, there does indeed come to him a gratifying reward of their affection. But, for the larger necessities of his nature, in his moral, intellectual, and spiritual life, he stands painfully alone. It may be said that the missionary having consecrated himself to the foreign work, and having willingly made the involved sacrifice of the good things with which his home civilization had surrounded him, should accept the inevitable. I reply: This is not a question of acceptance or refusal, but of *effect*. The Christ on the cross was perfectly willing; but the nails through His hands hurt Him as much as they did the thief in His company. The mission worker *does* accept the new conditions; though, sometimes, they are so very new that, notwithstanding his reading of books of travel in an effort at preparation, before going to the new country, the newness comes with a shock of unexpectation.

The difficulty is a psychological one, and is not properly appreciated by the church at large, or by mission boards, or by the candidate himself. The civilized environments in which we grow up enter into our entire moral, social, and intellectual being in such unconsciously recognized ways that they become an at-

mosphere. When we are removed suddenly from it all, nature gasps, as one does on being merged in a noxious vapor, so different are the new environments. Though entirely *willing* to make and accept sacrifice, that willingness does not save the victim from the deleterious effects of the deprivation of things in social life that had become to him very meat and drink.

In going to other foreign mission countries; viz., Japan, Syria, India, etc., this sense of isolation is not so great, for those are civilized countries; and there are continued some of the same surroundings as in the American homes, of roads, railways, telegraph, telephone, carriages, streets, stores, concerts, social entertainments, books, daily mails, friendly visits, etc., while in most of the West African stations there are few or none of these.

In those other countries, also, there is a recognized foreign white population, which, though it may not all be sympathetic with missionary interests, is, nevertheless, reminiscent of the dress, manners, conventionalities, and customs of the homeland; and does (*e. g.*, in India) in places, assist, with helpful word and deed, in the missionary work. In West Africa this is almost nowhere true. In these other countries, also, each year, in the season, there is a stream of tourists, which (though not composed entirely of sympathizers) has nevertheless a large admixture of men and women of friendly interest. Nothing of this kind is found in West Central Africa.—*The Medical Missionary*.

Facts That Tell.

Years ago in Japan the Cross was an emblem of reproach, and was trampled and spit upon. Now it is displayed on lamps in front of preaching places, and carried by Christians on their paper lanterns night time as they go along country roads or city streets.

Of the 976 churches connected with the Baptist Mission in Burma, 717 are wholly self-supporting. In the year 1912 the Baptist churches in Burma contributed \$123,661

for pastors' salaries, construction and repair of chapels, support of Bible schools, missions, and benevolences.

Dr. Uzawa, of Japan, says: "No nation can make a universal appeal without the inspiration of a universal religion. That man can not attain unto his best without religion is the teaching of all religions as well as Christianity, but Christianity is the only power that has enabled man to come to his best."

For several years the converts in Uganda have numbered seven or eight thousand a year.

It is said that fully 200 missionaries will attend the Sixth Annual Medical Missionary Conference to be held at Battle Creek, Mich., November 17th to 20th.

The Christian Synagogue in Toronto was dedicated recently, and also the first Presbyterian Hebrew Church in Canada and, indeed, in the world was organized.

The Presbyterian church in China is rapidly completing its organization, and it is expected that a General Assembly will be definitely established within two or three years.

The Young Men's Christian Association of Constantinople report 481 members at the end of three months from the date of its organization. Sixteen nationalities are represented in its membership.

It is gratifying to be able to state that the number of church members in the non-Christian world has about doubled in the past thirteen years. In 1900 there were 1,321,561 church members. Now, as above stated, there are 2,644,170.

Temperance societies are being organized in various places in China. Many of the churches are taking a strong stand and are urging the members to give up entirely the use of intoxicating liquors. Missionary workers may well give much attention to the cause of temperance.

In most of the best girls' schools in China foot-binding is looked upon with disapproval. A number of newspapers have not only published articles on the folly of the custom, but have printed pictures showing the crippled and crushed feet of the women.

A convert in India was asked, "Are you sorry you became a Christian?" He said, "No. Since I have heard what Christ suffered for me I am ready to go to death, but I am not willing to give up my faith in Christ. I can only live a little while in this world; in the next I will live in a world of glory forever."

Over a thousand Chinese, the flower of their people, are now studying in American

schools and colleges. They are distributed among forty different institutions, and are likely to be joined by many more in the future. In the English universities and higher schools, twelve hundred young Hindus are at present matriculated.

A banker in Peking some seventy years old recently confessed that he had been under conviction of sin since the Boxer uprising, and that his increasing years and the advancing crisis in China led him to turn to Christ as the only hope for himself and the nation. He found such peace that he set aside money sufficient to support a preacher from now until the close of human history.

The book entitled, "The World's Work," tells of a carrion-eater whose only perquisite from the community was the cattle which died of disease; a man who could not count ten, and who was not sure whether he had eleven or twelve children. Yet this man was won to Christ and, too late in life to acquire an education for himself, has three sons in college. They are being trained for the ministry and medicine preparatory to a mission of help among carrion-eaters. These people for two thousand years have been the victims of the Brahmanical caste religion.

Writing in *The Outlook*, Bishop Brent says: "As I have experienced missionary work, and I have known no other work in a ministry close upon a quarter of a century, I conceive it to be as wonderful a sphere of opportunity for the investment of all that manhood is or may be as the market of time affords. I am further convinced from a careful and extensive observation of missionaries in many lands that, considering the number of men and the amount of money invested in missions, the returns are such as can not be paralleled by any other enterprise in history."

The latest statistics from China are as follows: 470,000 church members; the Chinese churches are served by 546 ordained Chinese pastors and 5,364 unordained workers. The Chinese Christian school teachers number 4,712; the Bible women, 1,789; the native assistants in the hospitals, 496. Last year the Chinese Christians contributed \$320,900 for Christian work. In the primary and day schools connected with the churches there are 85,241 Chinese boys and girls, and 31,384 students in the intermediate and high schools and colleges maintained by the evangelical churches. The hospitals number 235, and dispensaries, 200. The patients treated last year numbered 1,322,802.

Biographical Sketches of Our Missionaries.

MISS STELLA FRANKLIN.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Miss Stella Franklin was born in Anderson, Indiana, December 31, 1864. She is the daughter of Joseph and the granddaughter of Benjamin Franklin. At the age of sixteen she confessed her faith in Christ, and was baptized by her father. In the year 1884 she was graduated from the Anderson High School. On the 4th of September, 1895, she sailed from New York for India.



Miss Franklin has done all kinds of work.

She has gone into the homes of the people and taught the inmates many things they needed to know. She found more homes open than she could enter. It was not necessary for her to offer to teach the women fancy work in order to secure admittance. As she walked through the town some one would say, "Come into our house; we want to hear your songs and your Bible." On entering the house she usually found an audience of twenty or thirty women and children: sometimes there were as many as a hundred present. If the house belonged to high caste people there would not be more than two or three there. In the quiet of a home she could press the claims of Christ home to the hearts and conscience of all with whom she had to do.

Part of the time she has been in India, Miss Franklin has been engaged in evangelistic work. In one year she visited 154 places and spoke to 4,400 people. The people listened well to her message, but there was so much for them to learn before they could even think of becoming Christians. Even educated men who really wanted to understand the Bible seemed slow to grasp its great truths.

It was Miss Franklin's good fortune to be in India in the great famine, and it was her privilege to help rescue hundreds of boys and girls whose parents and relatives had perished of hunger. In her sister Josepha's absence on furlough she had charge of the

orphanage school. In after years one of the boys said to her, "We were very rough when we came here, but we knew no better; we have learned better than that now."

Miss Franklin's main work in India has been that of a teacher and school superintendent. In Harda she had charge of five primary schools. Two of these schools were for low caste children. This work is extremely difficult, as low caste people take no interest in education. They say that boys that go to school do not earn any more than those that remain at home. Miss Franklin induced some Mohammedan girls to form a class in connection with the school for Mohammedan boys. In Harda, Hindi, Urdu, and Marathi were taught.

At the present time Miss Franklin lives in Mungeli and has charge of six schools: a school for boys and a school for girls in Mungeli; a school at Rohra, four miles away; one in Jahargaon, nine miles; one in Barela, twelve miles; and one in Bhulan, thirteen miles distant. In these schools there are five hundred pupils and twenty teachers. The pupils live in the surrounding villages. The teachers have to go to these villages every morning to call the boys. This gives each one a walk of from two to five miles. In every school one period of every day is given to Bible study and worship.

Wherever Miss Franklin is on Sunday, she teaches a class of women in the Sunday-school. Some of the women can read the lesson and discuss it intelligently. A few have been Christians a long time, and understand very well. Many of the new Christians speak and understand their own dialect only. They must have the simplest Bible stories told over and over again before they understand them. Miss Franklin does the best she can with these women; gradually she is getting the better instructed to teach the others.

Miss Franklin has taught a class of educated young men. Ambitious young men want to read English and want to read the Bible. Miss Franklin has taught a class of native Christian helpers. She has also taught some members of the very lowest caste.

Miss Stella Franklin is a consecrated woman. She has lived a noble and fruitful life. She has used every gift with which she was endowed, and the Lord has greatly blessed her service and herself.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

The missionaries report a new chapel having been built at Los Banos, P. I.

Mr. and Mrs. Geo. B. Baird, of Luchowfu, China, have reached home for their furlough.

Report comes that P. A. Davey and family sailed from Australia for Tokyo, Japan, on August 26th.

Frank Garrett and daughter and son sailed August 29th for Nankin, China, on the S. S. "Korea."

"The Cross in Japan," by F. E. Hagin, is one of the very best books ever written on Japan, if not the very best.

Dr. G. E. Miller, of Mungeli, India, represented the Foreign Society before the District Convention at Graham, Va., August 27th to 30th.

Dr. C. C. Drummond will deliver a series of lectures in the Northwest District of Missouri, and also in the Southwest District of the same State.

B. L. Kershner and wife received a most hearty reception by all the city churches in Manila upon their return from their furlough in America.

Leslie Wolfe is spending about a month visiting the District Conventions in West Virginia. This he does at the invitation of the State Secretary, O. G. White.

Miss Mary Rioch, missionary to Tokyo, Japan, in company with her mother, of Hamilton, Ont., sailed September 19th on the S. S. "China" from San Francisco.

After a year spent in the language school at Tokyo, Miss Gretchen Garst returns to Akita. She has had a good year and returns to her work in the very best of spirits.

The new session of the Bible College at Manila, P. I., was opened June 15th by Prof. B. L. Kershner. Forty students were enrolled. One class begins as early as 5.45 each day.

A new press has been installed by the missionaries in Manila. During one month there were 825 new subscribers to our monthly, which is published by our Mission on this press.

Miss Margaret Darst, of Oklahoma, sailed for China, August 29th, on the S. S. "Korea" from San Francisco. She will be supported by the First Sunday-school at Oklahoma City, Okla.

Ray E. Rice, who is under appointment for India and will sail as soon as transportation can be arranged, spent the month of September with Secretary Bert Wilson, radiating from Kansas City, Mo.

Mr. and Mrs. Thomas A. Young have rented their house in Fukushima, Japan. This is a city of 34,000 people, and is the capital of a wealthy province and an important junction on the railroads.

Dr. C. L. Pickett, Laoag, P. I., reports twenty conversions during the month of May, and nearly fifteen hundred treatments at the hospital. He sends the Children's Day offering of the Laoag Sunday-school, amounting to nine dollars.

Miss Emma A. Lyon, principal of the Girls' College in Nankin, China, reached home in August on her furlough. She is spending a little time with relatives in Toronto. She will go from there to Washington, Pa., her home.

Ralph Lemmon, a son of Dr. W. N. Lemmon, has just completed his academic work at Baguio, and has matriculated for his A. B. degree in the University of the Philippines. He expects, like his father, to be a medical missionary.

The friends will be sorry to learn that the mother of Miss Sylvia Siegfried, missionary home on furlough from the Philippine Islands, has been very sick, in consequence of which Miss Siegfried had to cancel some speaking engagements.

In Mungeli, India, land for the second bungalow has been secured east of the site

occupied by the church. C. E. Benlehr has taken charge of the building, and the work is progressing rapidly. It is hoped that by the end of the year the bungalow may be ready for occupancy.

Ray E. Rice and wife, and Dr. G. E. Miller and wife, all for India, and Dr. and Mrs. G. J. P. Barger for Congo, Africa, have been detained on account of confusion in the sailing of steamships, but will go out as soon as satisfactory arrangements are made for their transportation.

A. F. Hensey, Bolenge, Africa, writes as follows: "Last Sunday, June 28th, we had a glad day: 134 were baptized and over 600 were at the communion service. Seventy-two of those baptized were from the Ibinza, so Bolenge is getting to be more and more the melting-pot of the tribe."

Sailing on the S. S. "China," September 19th, the following new missionaries went to China: Dr. and Mrs. G. L. Hagman, Clarence H. Hamilton, E. P. Gish. Dr. Hagman will have charge of the hospital at Nantungchow, Professor Hamilton will teach in the University of Nankin, and Mr. Gish will take up the evangelistic work in Nankin.

The following refers to Dr. Dye's visit to the California State Endeavor Conven-

tion: "What a wonderful man is Dr. Royal J. Dye! How God used that man during the few days of the gathering! On Thursday night, after his address, Dr. McAfee in leading the decision service at its close asked all who had stood in the meeting just that night to come to the platform, and what a sight when one hundred and forty-eight young people came up, and with Dr. Dye in the front it made a picture never to be forgotten. Dr. Dye said it was too much, he could hardly believe his own eyes; he said he had expected to see many wonderful things when he accepted the invitation to come, but never did he expect to see what he saw during the convention. Dr. Dye wanted them one and all to get all the training and preparation possible, for he said they would need it on the field. His stories were thrilling indeed; he talked of the hardships; never once did he even hint that the life of the missionary was an easy one, only when he spoke of the joy in the service he said it paid and it paid big. He was not emotional in his addresses, but in a frank, clear way told of the actual conditions as he found them."—Christian Church News.



Letters from the Field.

INDIA.

H. A. Eicher, Harda, India: "The new hospital is at last practically finished. Mr. Grainger will be here to-morrow to see it on behalf of the Property Committee and arrange to take over the contract. We have waited a long time for it. Things move very slowly in India, but they do seem to move and finally get there. I hope to see the new high school begun, too. We have been assured now of official help in securing the ground, and as soon as I can get the plans from the contractor I shall try to get them before the government for sanction. The contractor is very slow about returning them. He is good at making promises, but very slow about keeping them. All things come to those who wait, if they hustle while they wait."

Miss Josepha Franklin, of India, writes: "I have never seen any mission work for twenty years that seems more full of prom-

ise than the work in the Mungeli field. There should be two families and two single ladies there all the time. Brother Benlehr is doing well with the buildings. Mr. Grainger, unfortunately, was having to divide his time between Mungeli and Jubbulpore, owing to Mrs. Brown's sickness and Dr. Brown's enforced absence from Jubbulpore. The work in Jubbulpore is so heavy that we need a man to devote his whole time to literary and inter-mission work there, while another man and his wife should give their whole time to the Bible College and work among the students. This is my opinion after having observed the Jubbulpore work for four years."

Dr. Mary T. McGavran writes: "Damoh is having hard times now. Water is scarce and cholera is bad, not only in the city, but over most of the districts. There has been only one death in the mission—my helper's little son, who died eight days ago. Mr. Alexander and I are very anxious. We

have tried to teach the Christians to be careful in regard to their eating and drinking. One other child has had it and is almost well. Every one is in terror. I'm so glad I stayed down this year. Mr. Alexander would find the strain rather heavy alone. It is heavy as it is with both of us here. It is hot to-day. The sun is hidden in clouds of dust. All day the birds come to drink from vessels put out on the veranda for them—shy little jungle birds which we seldom see. Even a paradise fly-catcher came through the compound—driven in by dry tanks and rivers.

"Mr Alexander and I can both eat and sleep, and are not afraid. He comes in every three or four days at tea-time to tell me his tale of woe and hear mine. Eleven of Miss Clarke's widows have been over here spending a week with their sons who are in the Damoh Orphanage. I've had them here and have been rather glad of their cheerful racket. It has been about the only cheerful thing we have had the last ten days."

POSSIBLE BEGINNING OF A MASS MOVEMENT TOWARD CHRIS- TIANITY.

JOSEPHA FRANKLIN.

For years missionaries in the Central Provinces of India, knowing about mass movements toward Christianity in Madras, Panjab, United Provinces, and other parts of India, have wondered when the movement would reach their part and in what form and what place it would first appear. Ever since I came to India, in 1893, I have heard of the Satyamis of the Chattisgarh section and of the possibility that the whole sect would in time become converted to Christianity. The members of this sect are spread over the Raipur and Bilaspur Districts, and at the present time the number of converts from this sect seems to indicate that the belief of our oldest missionaries concerning them was a correct one.

Many stories of the founder of the Saty-nam religion are told. One is that once he went to Calcutta and there heard a missionary and was greatly impressed with the facts of Christianity as he understood them and asked the missionary to come to his section of the country. He then went back and gathered a band of disciples whom he taught. He persuaded them to do away with idol worship and caste, but also taught them many things not connected with Christianity. For instance, many people here wear a conical hat, looking like the bottom of a basket, set on their heads. This is sup-

posed to be an evolution from the sun-hat of the missionary in Calcutta. The Saty-namis, however, kept looking for the appearance of the white teacher from Calcutta. In the course of time Mr. Lohr, of the German Evangelical Church, arrived in Bish-rampur, in the Raipur District, and opened the mission station there. He was hailed as the long-expected white teacher, and converts were soon made in great numbers.

Bilaspur and Mungeli are both in the same general section of the country as Bishrampur. Our mission station in Bilas-pur was opened in 1885, and in Mungeli in 1888. While the mission as a whole still held to the idea that the Satynamis are the most promising people among whom we work, nevertheless for some years, owing to the great famines and the institutional work which arose from them, also owing to the scarcity of missionaries on the field, the work among them did not grow as it should have done for the best results.

About two years ago, however, the mission decided to give fresh attention to this field, and Mr. Grainger, whose natural smoothness of speech and knowledge of the Hindi language seemed to fit him for this work, was relieved of all other great responsibilities in order that he might devote his whole time and energy to this unique field. The Chattisgarhi speech is a dialect of Eastern Hindi, and ninety per cent of the people speak the dialect. Aside from the difficulty of the language, however, many other conditions require the presence of a strong and highly qualified force of missionaries in Mungeli. When people in large numbers become Christians, old family, social, and religious conditions are broken up. A new convert may have two or more wives; he may be cast out by his family; he becomes a free man instead of a serf and will no longer obey his squire or lord; if low caste, he will refuse to continue doing degrading work. Again, some old customs are not only good in themselves, but are the best thing for the country. New Christians, however, often wish to copy missionaries and English people, so bring about havoc and destruction. Quarrels, riots, and law-suits are numberless. Again, the new Christians are far more like the non-Christians from whom they have sprung than like the angels whom the uninformed think they are. In order to meet this difficult situation, Mr. Grainger and Miss Stella Franklin were both sent to Mungeli, and later Mr. Ben-lehr. Mr. Benlehr spends most of his time on buildings; Miss Franklin looks after the school and women's work, and Mr.

Grainger devotes himself to evangelistic and pastoral work. All have meetings with Christians and non-Christians whenever possible.

During the last year the results of this concentration work seem to support the mission in its policy. In 1913 there were 57 baptisms from non-Christian families and 10 from Christian families. During the first five months in 1914 there have been already over 40 baptisms from non-Christian families. The Mungeli field has a population of 177,116 and an area of 1,452 square miles. It has one main station, the town of Mungeli, and four out-stations. About 25 evangelists and teachers, besides the missionaries, work this field. The Christian population is about 500.

May God grant that the fruit of seed sown for many years may now be ripening, and that the missionaries and Indian Christians may deal wisely with the new converts now being made for Christ!

Damoh, C. P., India.

EDUCATIONAL NOTES—HARDA.

H. A. EICHER.

While India is awakening to new life and a desire for education, it has not yet struck all the people, and like it often is at home, the ones who have the opportunity do not always appreciate it. There has been some talk for years of inaugurating compulsory education in India in a limited way to meet the situation, but it seems that India is not yet ready for it. Yet we have an interesting case of it in Harda, the compulsory power being the parent rather than the Government. There is a boy in our Urdu school who beats Young America in playing hookey. He simply would not go to school, and if taken would not stay. So the father chains him every morning and leads him to school. There he chains him fast in the schoolroom like a dangerous criminal or a mad man, and he must stay. The chain is long and heavy, and is fastened with a large lock, sometimes on his ankle, but often around his neck. The boy takes it in all good spirit and shows no sign of shame. In fact, there is little shame manifest in India. When shame visited India the people must all have been sleeping. This boy is capable and can learn when he tries. He has passed all his examinations this year.

Different from this picture is one that is duplicated in various villages. The Chamars, or leather workers, are one of the lowest, poorest, and most illiterate castes in India. On account of caste prejudice,

they can not attend school with the boys of other and higher castes and so are almost entirely neglected. Aside from a few mission schools for low castes in certain localities, there are no opportunities open for the Chamars to obtain an education, even a knowledge of reading and writing. In the villages where there are Government schools the Chamars are strictly out of it, and have thus been grounded in ignorance and illiteracy for generations and centuries. Lately there have come to our notice a few isolated cases of Chamar boys in various villages with wonderful tenacity to learn. One case is but a duplicate of the others. The boy, not being able to go to school, got himself a slate and pencil, and as the higher caste boys go by on their way to and from school, or any one else whom he might ask, he asks help, just a letter or a word at a time, and thus gradually he learns all the letters and characters, combinations of letters, words and sentences, and so learns to read. He gets a First Reader, then the Second, and soon is able to read simple Hindi readily.

These isolated cases in various separate villages, all practically the same in detail, were found by our evangelists while visiting the villages preaching. When they were offering Gospels and tracts for sale, these boys came to buy. The evangelists, being surprised, wondered what they wanted with them when they could not read. They answered with pride that they could read some, and then told their story of how they learned. One boy, too timid to buy in the presence of the village people, followed the evangelists outside the village and there bought a Christian song book from which he had heard the evangelists sing. Their chief desire is to learn to read well, and so they buy what books they can get cheaply. If in learning to read they also learn the life of Christ, or get their minds filled with the seed of the Gospel from other Christian literature, we may hope that the seed will not be lost, but will surely bring forth a harvest in God's own good time. What an opening there is among this same class of people to give them an education and evangelization at the same time! Those who are so anxious to learn should be given the chance.

CHINA.

The schoolhouse at Liang Yuen is under construction. It is on the same lot as the church, and in connection with it are to be the quarters for the teachers and preacher.



JANG HAN LU,
Caretaker of Hospital, Nantungchow.

The church building in Luchowfu is progressing slowly. The water is low, and it is difficult to get the necessary materials for the work.

In the hospital at Luchowfu for April there were 2,833 treatments, or a rate of 33,996 a year. In the last quarter there have been 7,362 treatments, or a rate of 29,448 a year.

Mrs. Djou, the faithful Bible woman in Luchowfu, is to enter the advanced training course of the Bible College this fall. For six consecutive years she has labored with untiring zeal. She feels the need of further training and inspiration.

Miss Minnie Vautrin's home is now complete, from the newly-sodded front yard to the sleeping porch above the kitchen. She says it is the most comfortable house in the mission, as well as the best workshop.

Shi Gwei Biao, the veteran preacher of the China Mission, has been relieved from the responsibility of local work in Chuchow and now gives his time as special evangelist. He is seventy years old, but does not hesitate to walk fifty or one hundred miles across the country.

The industrial school in Luchowfu seems to be flourishing. The fifteen boys work all the forenoon in the garden and study all

the afternoon. Justin E. Brown caused quite a commotion one day by using a small American corn-planter. Any modern machine is a great mystery to the Chinese.

After a long wait the missionaries have succeeded in renting a large building at San Ho, an outstation of Luchowfu, quite adequate for the school and other work there. The attendance has been limited by the small quarters of the old building. The missionaries are happy in getting a better place.

Some of the well-to-do Christians in Luchowfu, China, are trying an experiment. They have formed a loan association, and provided capital for one of the poorer men to open a weaving establishment. In an empty house owned by the Mission they have set up several primitive spinning wheels and looms, and are giving work to a number of the poorer Christians.

Mr. Wang, the principal of our boys' school at Luchowfu, has just been engaged to one of the pupils in the girls' school. Usually boys and girls are engaged by their parents while very young, but Mr. Wang's father, being an educated man, saw fit to allow his son to do his own choosing. Even in this case a middleman was employed, and the arrangements were made with the girl's mother.



MR. JANING TIAO DZI,
First Evangelist graduated from Nankin Bible College. He works at Nantungchow.

WANG DEH PING.

MRS. PEARL TAYLOR SARVIS.

"Virtuous Peace" Wang has been living with us for over a year now, and we are beginning to feel that he is quite one of the family.

Virtuous Peace's father helped us in the house last year. He was a rather old man and none too strong, and he asked if he might not have his second son come to sleep on the place and get up in the morning and make the kitchen fire and put on the kettle. So Virtuous Peace arrived, his modest bundle of bedding under one arm and a bundle of books under the other. Soon his little figure, curled up in the kitchen window poring over a book, became a familiar sight to me in my daily trips to and from the kitchen. One day I found him with an English book—a Baldwin's First Reader. Questioning elicited the fact that he had attended one of the mission schools for a short time and started to study English, and that he was very much interested in the same. There was nothing for me to do then, of course, but offer to help this aspiring young scholar, and I taught him daily English and arithmetic until the end of the first semester in the Middle School of the university. At the opening of the second semester we were fortunate enough

to get a scholarship for him which, with the additional payment of the registration and incidental fees, entitled him to enter the Middle School as a day pupil, the arrangement with his father being that he was to live in our compound and do any little errands we might find for him in return. I have kept close oversight of his studies, and his teachers have nothing but highest praise for his industry and earnestness. Miss Pierce, his English teacher, says she could not ask for a more interested, eager, earnest little student than he is, and I can testify to his zeal over his books—especially that beloved English—of evenings and holidays. We hope and believe that he is going to be a student worth sending to America some day.

I hope that some one who reads this will keep this in mind and be ready when that day comes to make such an investment, as we feel sure he will be. And I hope some one else will feel the opportunity of the investment just now, for the number of scholarships allowed each mission in the university has been cut down, and we as a mission are allowed only thirty. These thirty are apportioned among the different stations. There were so many Nanking boys in on scholarships who had been in longer and were older than Deh Ping that there was none left for him, and he is in now



Mission boys and girls at Shanghai, China, having a little picnic. Miss Tonkin, one of our missionaries, stands at the extreme right. Bright young prospects, these, of the next generation.

on an unused scholarship from another station. But next year there may be none such, then what about our eager little student? His father's health is so poor now that he can cook no longer, and the family of nine must live off of a little garden spot no larger than your front lawn, and the three dollars a month the older brother earns. And there is absolutely nothing a little Chinese chap fourteen years old can do to earn even a part of his way—not here and now. Some of us hope there may be very soon some sort of plan for self-help, but it may come too late to help "Virtuous Peace" on his glorious path toward being "a great scholar," who shall some day perhaps even go to America. Thirty dollars will keep him in school a whole year—who craves the privilege and joy of giving it? Deh Ping will surely write you in his best English of his appreciation.

Nankin, China.

JAPAN.

EVANGELISTIC SUCCESSES IN JAPAN.

MRS. MYRTLE E. HAGIN.

The Taisho Exposition is on in Tokyo, and all the churches have united in an effort to keep evangelistic meetings going all through the exposition period, taking it week about. The churches of Christ have just finished their turn, and with very satisfactory results. On an average of 10,000 tracts were distributed each day. Some would take the tracts in an indifferent way, but later on read them and came back for more, or to hear more about Christianity, and some became earnest inquirers.

One man was hurrying to catch his train home, so did not stop to read the tract until he was on the train. He was so pleased with it that when he got home he at once wrote back for more for his neighbors. Three who had intended to commit suicide were among the inquirers and were saved. One man who had just stolen 80,000 yen confessed and made the stolen money good. One man who was running a brothel said he wanted to be a Christian and would free his girls.

As a result of that week's efforts there were 263 earnest inquirers, and last Wednesday night twenty-five of them came to Hong prayer-meeting, three of whom were baptized yesterday and three more next Sunday. The others will study a little more before they come into the church.



MISS SAKI SATI, OF TSURUGAOKA.

This bright, consecrated young woman becomes a Bible woman or an evangelist among women in the Akita District, Japan, from April 1, 1914. She took a course in the Bible Women's Training Class during the year in the Margaret K. Long Girls' School, Tokyo. She promises to be an exceedingly useful Christian worker.

INTERVIEW BETWEEN PREMIER COUNT OKUMA AND A MISSIONARY.

BERTHA CLAWSON.

Recently Mrs. J. K. Macauley, a missionary in Japan forty-three years, made an appointment for an interview with Premier Count Okuma. At this interview Mrs. Yajima, the National President of the W. C. T. U., who is in her eighty-third year, was present. The Premier was most gracious, and at the close of the conference the three following requests were presented to His Honor:

1. That the laws that have already been passed in behalf of these unfortunate women be enforced, especially the one that gives them their freedom upon certain conditions. After these conditions have been fulfilled up to this time, the keepers of these Houses of Prostitution have kept the girls for the debts they had incurred during their service, and they, the keepers, made it impossible for these debts ever to be paid, thus keeping the girls life-long prisoners for



PART OF CHRISTIAN CHURCH, OSAKA, JAPAN.

This church is developing into self-support. They pay all incidental expenses, and even more.



A "Little Girls' Club" at the Women's College, Tokyo, Japan, in charge of Miss Edith Parker. They meet to study the Bible, sing songs, and do crocheting, sewing, etc. This is a fine evangelistic agency through the Japanese homes represented.

debts not of their own making. When the girls are released, their back debts, imposed by their keepers, must all be forgiven at the same time so that they may go out free.

2. That a law be passed making it impossible for a man who marries a woman to *sell her* registry to any one else if she proves unsatisfactory to him. When a man marries a woman in Japan her *seti* (registry of name, birth, history, etc.,) are all transferred to him by the bride's parents, and this gives him a legal right over her, and under present conditions he can transfer this right to another if he cares so to do.

3. That any person or persons in Japan, whether Japanese or foreigners, who are found to be engaged in the traffic of selling Japanese women to any foreign country be imprisoned for the crime and fined heavily.

After the interpreter had finished reading, Count Okuma stood up and said that he had just three things to say:

(1) That he was touched to the bottom of his heart that these women, who were so looked down upon in Japan, should be referred to as "sisters" by a woman who was not of Japan. The love for them and the interest in them was not easily understood by him.

(2) That he was humiliated that the condition of these women should be made known to him by a woman of another nation, and that these requests had not first come to him from the Japanese requests.

(3) That he wished to assure Mrs. Macauley that everything that he could do, both in his official capacity and as a private citizen, would be done to alleviate the distress of these unfortunate women.

After the interview had ended he went to Mrs. Macauley, and, taking her hand, he bowed over it as though she had been a princess and repeated three times, "I thank you!" "A wily diplomat," I hear some one say. Yes, Japan's present Premier is a diplomat of the highest type, whose life has been touched by the power of the Christ life, and while he has not surrendered himself in loving obedience to his God, yet

none can deny that the power of Christianity is being exemplified in the present Japanese Cabinet as it has never been before in the history of this country. Premier Count Okuma is said to be the cleanest, strongest man in Japanese politics to-day, and as one of the teachers in our school said, "Who knows but that he was called into the Kingdom for such a time as this?"

Tokyo, Japan.

AFRICA.

PROSPEROUS LOTUMBE.

HERBERT SMITH.

Four years ago when I came here there was not a soul who could read. Now there are upwards of a hundred, with scores of others coming on. The work is growing by leaps and bounds, and yet there are new opportunities daily.

Part of our evangelists are in for this term. They have brought over a hundred. We want to get ready for baptisms next Sunday. I trust many of this number will be prepared to obey their Lord.

We are taking advantage of the evangelists and the inquirers being here to build a new church. The present one is about four years old, and the palm-leaf roofs do not last longer than that. When the roof is worn out a new building has to take its place. The native Christians are doing their share of the work. This building will last us until we get a permanent one. We hope to complete this new native church building in three weeks. We have a lot of people helping us, so we are attempting to get it done quickly.

It was three o'clock to-day before we had dinner, but that was not because of my long sermon, but because after service we were giving out our offering bags, and that took some time.



A PART OF ONE OF OUR SUNDAY-SCHOOLS ON THE CONGO.

PHILIPPINE ISLANDS.

FROM THE MARY CHILES HOSPITAL.

DR. W. N. LEMMON.

During the past eight months work on the hospital has gone forward with the result that patients are being cared for, though with difficulty, as it is not completed. Mrs. Lemmon and I feel very grateful to Miss Chiles for her gracious gift, and hope to use the property in a way that will be acceptable to our Lord and the people which it serves.

We can not enumerate all the cases, but two will give an idea of the good being done. To-day we took in a little boy from the American Mestizo Protective Association. This little man is at the mercy of charity, having been abandoned by his parents. We hope to take their place until he is able to return to the Association. Another is an American dying from a rose cancer. We can not describe this case only to say that without open doors this American would have been on the street with none to help in his last hours. From these dark pictures we have a brighter one, that of little baby faces; five have been saved this month, and the gratitude of the mothers amply pay for the trouble. Some patients have needed operations, but had to turn

them away as our sterilizer is of no more service. Two hundred dollars will secure what is necessary. Who will help save other lives?

The Spirit has been with us and three nurses have been converted, while two patients have found the Eternal Way. One thousand and twenty-eight persons have come for treatment and consultations, with a total of three thousand and seventy-six treatments; thirty-one operations, nineteen minor and twelve major; twenty-seven inpatients; thirty-three visits in the city.

Manila, P. I.

MANILA STATION.

J. B. DAUGHERTY.

A very important event since last writing is the return of Mr. and Mrs. B. L. Kershner. All the city churches united in giving them a grand reception at the Mission House, which was much too small to accommodate all who came. The chapel was tastefully decorated with palms, flags, and banners, and many good speeches were made in Tagalog. Mr. Kershner greeted us in Tagalog, and we were pleased to note that his long absence did not deprive him of the use of the language. As happens to many on a return to these Islands, Brother and Sister Kershner have to get acquainted with



DR. W. N. LEMMON AT WORK IN OPERATING ROOM.

This picture illustrates work in the operating room. The patient came in almost blind, but is now able to see and walk about. This is a scene in the Mary Chiles Hospital, Manila.

the climate again. Mrs. Kershner is having far the harder time to get reinstated, but is slowly readjusting herself.

Mr. Kershner opened the Bible College the 15th of June. Forty students have enrolled for at least one class a day. The plan of work is similar to that of the Bible College in the United States, except that the work can not be so well done in that entrance requirements can not yet be put so high. A good dormitory is run in connection with the college, and the first class begins as early as 5.45 A. M.

A new press has arrived from the United States to replace a smaller one which is now worn out. The press came just in time, otherwise we could not have handled the increase in circulation of a Tagalog monthly of which we have to issue over 5,000 this month, and this means for us over 60,000 impressions on the press. The new subscribers last month numbered 825, which is very good for this locality.

The brethren at Los Baños, Laguna, report that their chapel is now completed. Additions reported from the churches for May number 41, and for June, 27.

The hospital requires about \$2,500 (U. S. C.) to complete the work. The building is already crowded with patients, some having to sleep on the floor.

Ralph, son of Doctor Lemmon, has just completed his academic work at Baguio and has matriculated for his A. B. in the University of the Philippines. He plans to follow his father's profession.

NOT ABSOLUTELY CHRISTIAN.

A. G. SAUNDERS.

A good teacher for a new missionary is not easily found. I have already had three. Another has been engaged. Several young men have sought the position. All are profoundly ignorant of God's Word. Curing Jesuits assert that the Filipino people are devout Christians. Ninety per cent of their devotion is superstitious fear. One Jesuit recently wrote to an American journal declaring that these people have been "Absolutely Christian" for three hundred years. Here is a sample of this "Absolute Christianity." Amongst those who wanted to teach me was a married man of twenty-four. He spoke English well. He has reached the third year in the Vigan High School, and has taught in the public schools for some time. Consequently he is above the average. When I asked him what he was religiously, he said that sometimes he goes to the Romanist service, sometimes to the Independent (a patriotic variety of Romanism and really a Romanist sect), and

sometimes to our own. I gathered from this that his religious convictions were capable of being strengthened. When I spoke of Old and New Testaments he was altogether mystified. I quoted John 3:14,15, and asked him to give me the Ilocano. He hesitated a while and then wanted to know if Moses was a man's name or an English word he had not heard before. The quality of this Filipino's "Absolute Christianity" may be gauged from this incident.

IN THE DARK.

These people are *not* absolutely Christian. They are absolutely in the dark concerning real Christianity. The priest stands between them and the light. Christianity stands condemned if this be an absolute Christian country. In that case Christianity is immoral and unprogressive. The priests here are openly drunken and immoral. Most, if not all, gamble. They use tobacco as a matter of course. In Japan I saw nothing worse than I see here everywhere. There is more civilization, and the evidences of progress are more apparent in the "Sunrise Kingdom." Probably China, India, and Africa are in worse plight than the Philippines. If so, I feel like crying out to God to have pity on those lands and their peoples. To be in this great section of the earth we call "the East," to see these herded millions of suffering humankind, to consider and to feel the awful spiritual need which they themselves are too dulled and darkened to apprehend is to learn to pray anew that the Lord of the harvest will in mercy and benignant power send forth laborers into the harvest. You must see these things to pray that prayer.

WORK GOES ON.

Not without hard and discouraging experiences, but also with many heartening circumstances, our work goes on. Last Lord's day two were baptized in Laoag, one a young man in the high school. Our Bible school and church attendance has made a marked gain of late. We had a most helpful English service early last Sunday evening. Nearly all the Americans were present. Dr. Pickett preached a fine sermon. We have opened a dormitory for High School boys. The teachers have been sympathetic and have done all they dare. They did this freely. The pressure of Rome is heavy upon them, and they must be careful if they desire promotion. We are beginning in a small way. Many are afraid of us. But we expect to overcome every hindrance and develop in due season a strong dormitory work.

Laoag, P. I.

CUBA.



TYPICAL CUBAN BOYS.

W. L. Burner, missionary at Matanzas, says that "these are the 'stuff' from which Cuban preachers are made."



CUBAN EVANGELISTIC TEAM.

They are ready to itinerate in Cuba. W. L. Burner, missionary, is in the center; Jacobo Gonzalez, Cuban, is on the left, and Julio Puentes, Cuban, on the right.

YOUNG PEOPLE'S DEPARTMENT.

"THE ENDEAVORER"

Beginning with the September issue it is our intention to send a little monthly bulletin to our Endeavor Societies. Suggestions on the missionary topics, news items from the missionaries, programs for special occasions, and a Mission Study Department will be included in the contents of "The Endeavorer." You will find in the September number outlines for three unique, interesting programs. *We want to suggest that you use one of these during the month and send the offering taken as a special gift from your society.*

A LETTER FROM INDIA.

The Christian Endeavor Society of the Central Church, Toledo, Ohio, supports a young man at Jubbulpore, India. We give below a letter received by Mrs. Netz, the faithful correspondent of that good society:

Jubbulpore, C. P., India, June 6, 1914.

My Dear Mother:

Your kind letter should have been answered long ere this. So many other duties have crowded in upon me that we had no time for our picture to be taken. With this letter I am sending the picture. You can put it in the frame you like. We are also sending six small handkerchiefs. You can distribute them among your daughters,



NATHANIEL GUTZARI NETZ AND WIFE,
Jubbulpore, India.

though the workmanship done in them is not very fine, because my wife had no time enough to show a very fine design on them. Still we believe you will appreciate them.

I ordered for three copies of the photo, one I sent to my sister at the Mahoba Boarding School, one I am sending to you, and one is with us. Perhaps you will think the picture is contrary to the Christian point of view, because I am sitting and my wife is standing, but this is not the case. Another photo in which I was standing was also taken, but the proof was not a good one. My friends think that this is a good likeness.

Perhaps you are aware that Dr. Brown is in Kashmir. He will be here at least on the first of July. To-day he sent me a card. He mentions that the last two days have been so cloudy and the snow has not melted so much on the mountains, so the river is falling.

I am sorry to inform you that in my last annual examination I failed. I had been suffering with severe headache since two months before the examination, and still whenever I study my head begins to suffer with pain. I have decided to stop the studies in the Teacher Training College for a year at least and like to be employed as a teacher at some station. It is my great desire now to do God's work and not to spend further time in anything else but teaching. I am very anxious to be employed as a teacher. Our Teacher Training College was closed on the 7th of April and will remain closed till July 15th.

Nearly in all the provinces of India the great epidemic of famine is attacking the masses of the inhabitants. Until rain comes to relieve the people all other means are unsuccessful.

My wife is from the Deoghur Orphanage. I had three sisters. One died at Deoghur, and one is at Mahoba, and the third one is still non-Christian. She is a widow, with two young sons about twenty-five years in age (each of them). She lives with them at Damoh. In the month of December I lived with them for a week. Would you kindly pray for them that one day they may become the children of God?

We both join in kindest regards to you and your family.

Your adopted loving and
obedient son,
Nathaniel Gutzari Netz.

BOOK NOTICES.

OUR OWN F. E. HAGIN'S GREAT BOOK.

The Westminster Press, referring to "The Cross in Japan," says: "Mr. Hagin has long been regarded as one of the ablest missionaries in Japan. He knows the conditions of which he writes 'like a book'—no one better. He here gives us a discriminating and statesmanlike piece of work in which the past achievements of missionary work in the Far East are exhaustively reviewed and the opportunity afforded for a still more effective ministry ably discussed. Mr. Hagin claims that Japan is still a most needy field, and in entering his earnest and eloquent plea for a more consecrated service is careful to keep a proper balance among all the missionary organizations having agents laboring in the Mikado's kingdom."

LIFE OF G. L. WHARTON.

WM. J. WRIGHT.

This is the life of our pioneer missionary of the Foreign Society to India, written by his wife, Mrs. Emma Richardson Wharton. Revell Press, \$1.25 net.

Here is a noble story of a noble life. To write well must be a family trait, for Mrs. Wharton reveals no small portion of the literary skill of her illustrious father, Robert Richardson, long a professor of sciences in Bethany College and author of three of the noblest books from the pens of the Disciples: *The Memoirs of Alexander Campbell*, *The Office of the Holy Spirit*, and *Communions in the Sanctuary*.

From personal contact in much travel together I came to know G. L. Wharton as a man of God and as a man of marked ability. These two traits and some others stand out like mountain peaks in this splendid missionary biography.

Like a panorama pass before you the pioneer conditions in the new, raw days of Indiana, the frail boy struggling for health and the rudiments of education; the family sorrows and tragedies, the hopes and ideals of the common people, the daily grind, the

pranks and the loves of college days in "Dear old Bethany;" the early ministry, and the pastorate in Buffalo, N. Y.

How at a rather advanced age to become a missionary he was led of God to become our pioneer apostle to the heathen and went to India, where, guided of the Holy Spirit, he selected the stations and laid the foundations of our great work there, is told with power and charm and with that rare delicacy of the wife whose personality is scarcely visible.

His letters are models of good English, and show him a man of the best type of consecration, without cant, holy tones, or any mark of the Pharisee. He is the man of affairs, for few men in India had such loads rolled upon them in famine relief work as G. L. Wharton. He is orator of the highest type, for he burns into your soul his message of India, old and new. He made India real to his hearers. He is author of tracts of power on "The Christian Use of the Tithe System." He is the successful solicitor of funds with which to establish a college for the training of a native ministry. He is the friend and father to the younger missionaries arriving in India. He is the courageous optimist of the whole group.

And his royal sacrifice! The trips out to India alone! The child born in America while the father is ten thousand miles away! The whole family left at Hiram College while he goes out on that last journey to his beloved India!

His devotion to his God and his work, his success in his noble calling, the firm foundations laid in India for a vast living, spiritual temple to Jehovah; the work ended but not completed, when with seas and continents lying between him and his family his noble soul went out to the God who gave it; the well-earned "Greater love hath no man than this, that a man lay down his life for his friends"—this is the story of G. L. Wharton, "who more than self his neighbor loved, and mercy more than life." Each preacher and each Sunday-school should have a copy of this noble biography.

Franklin, Ind.